

Milke for Babes:

OR,

A North-Countrey Catechisme.

Made plaine and easie, to the Capacity of the Simplest. With Household Prayers for Families, and *Graces for Children.*

The fifth Impression, Corrected and Enlarged by the Author WILLIAM CRASHAVV, (late of *White.chapell*:) Batchellor of Divinity, and Preacher of the Word of God.



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(5)



To the Worshipfull and wor-
thy Gentlemen, *Eubulus Thelwall*,
and *Beuie Thelwall* Esquires: And
the rest of the Religious and Christian
Company in their House: And so to the
whole people of the parish of
White-Chappell: Grace,
and peace.



A N purposeth, Proverbs 19.21
sayth *Salomon*, but
God disposeth: the
truth whereof, if
it were not *Gods*
Word, appeares in

the daily gouernment of the world.
This *milke* was prepared for the
babes of the country, and see how
the most wise gouernor of al things,
directs both it and mee another

A 2 way:

The Epistle

way : Euen to you, who I confesse, were little thought of, when this was written : But hee that is true, when men are lyers, is also wise, though wee be fooles, and knowes there be euen amongst you, though so long and so well taught, many that are but *babes* in Christ, and to bee fedde with *Milke* rather then *stronger meate*. And no maruaile if among so many thousands, there bee some, *who though in regard of the time ought to bee Teachers*, yet *haue neede to bee taught agayne, the first principles of Religion*: For as these that bee young haue not yet learned, so many that be aged haue forgotten what they learned ; and as good things are hardly learned by the young, so easily forgotten by the olde.

Wherefore to helpe them both, let me heere commend vnto them, such I meane, as bee eyther young
and

Dedicatory.

and vnskillfull, or old and forgetfull.
This, which not I, but Gods prouidence hath prepared for them; not to lay the Foundation among you, for; *Other Foundation can not man* 1 Cor. 3. 11.
lay, then that that is already so well layd, euen Iesus Christ: My indeauor is only to build on that foundation, though no *precious stones*, yet some graines of *Gold* or *Siluer* that may abide the fire, I haue annexed hereunto some prayers for Families, not to tye every one to another mans priuate forme, but for the direction of such Babes in Christ as are not yet able to pray for themselves, and the helpe of the poore, who are not able to furnish themselves and their families, with greater Volumes.

Thus as by *Preaching* I prepare Meate for men: that is, such amongst you as are experienced in the wayes of God; so by *Catechising* I prouide

The Epistle

Mathew 24. 45
Luke 12. 42

Milke for Children , and by both these indeauor to performe in some measure , the duty of a *faithfull and wise Steward in the house of God , in giueing to each one their fit portion of meate in due season.* Now to make all this compleate in it selfe, and beneficiall to vs , it remaines that you also do your parts : First , to your selues in being diligent , reuerend, and attentiu hearers (not taking it by peeces, as the manner of some is much to their owne disaduantage , and dis-heartning of their Teacher.) Then in bringing your children and seruants to the Church to learne : And examining and instructing them at home in the grounds of the *Catechisme*, without which bee assured that all our labour in Preaching is vtterly lost in many of our hearers as lamentable experience shewes in many Congregations of this Kingdome : where after long preaching.
many

Dedictory.

many are found miserable ignorant, only for want of Catechising, when they come to giue account of their Faith, and a reason of the hope that is in them. Preuent you this danger by these meanes afore-sayd. And thus (and not by vnlawfull Conuenticles) make your *Houses* Rom. 16. 3. 5. *Churches of God*, as was the house of *Aquila* and *Priscilla*. Thus you will be an honour to your Religion, a Crowne of glory to your Teachers, and fellow labourers in the work of your owne saluation, for the attayning whereof to you and yours, I professe my selfe by my prayers and paines, in life and death:

Your Seruant in Christ,

W. Crashawc.

White-Chappel. March 6. 1638.



*The Chapters containd
in this Catechisme.*

CHAP. I.

W	What Man is.	pag. 1
	2 What God is.	pag. 2
	3 Of Gods Word.	pag 3
	4 Of the knowledge of God out of his Word.	pag. 4
5	Of Gods worship, and the kinds of it.	p. 6
6	Of the parts or duties of it.	p. 7
7	Of Gods workes and the Creation.	p. 9
8	Of the workes of Gubernation.	p. 11
9	Of the workes of Redemption, and first of sinne that caused it.	p. 13
10	Of the Law of God.	p. 14
11	Of the first Table, and first Comman- dement.	p. 16
12	Of the second, third and fourth, Com- dement.	p. 17
		13 Of

The Table.

- 13 Of the second Table. p. 19
- 14 Of the seauenth, eight, and ninth
Commandments. p. 21
- 15 Of the last Commandement, and the
vse of the whole Law. p. 23
- 16 How the Law doth drine vs to Christ.
pag. 25
- 17 Of Iesus Christ the Redeemer. p. 26
- 18 Of the meanes to take holde of him;
and first of Faith, and of the Creede.
pag. 28
- 19 Of sauing Faith. p. 31.
- 20 Of the Sacraments, and of Baptisme.
p. 32
- 21 Of the Lords Supper. p. 34
- 22 Of the worke of Sanctification. p. 36
- 23 Of Repentance and good workes, the
frutes of Sanctification. p. 38
- 24 Of workes of Piety, and of Prayer.
p. 39
- 25 Of the Circumstances of Prayer.
pag. 41
- 26 Of the Lords Prayer. p. 42
- 27 Of the Petitions of the Lords Praier.
pag. 44
- 28 Of the workes of Mercy or Charity.
pag. 46
- 29 Of

The Table.

29 Of workes of Iustice or of Righte-
ousnesse. p. 48

30 Of the reward of good workes. p. 50

The end of the Catechisme.

An Household Prayer for the Mor-
ning. p. 53

A Prayer for the Evening. p. 58

Graces before and after Meate. p. 60

Saint



*St Pauls words applya-
ble to many of the People
and Professors in ENG-
LAND.*

WHereas in regard of the time,
you ought to bee Teachers,
you haue neede that one
teach you the first Principles
of the Oracles of *G O D*, and ~~as~~ such
as haue neede of *Milke*, and not of
strong Meate: For euery one that v-
seth *Milke*, is vnskilfull in the Word
of Righteousnesse, for hee is a *Babe*.
But strong meate belongeth to them
that are of full age, euen those which
by reason of vse, are exercised to di-
scerne of good and euill. *Hebrewes 5.*
12, 13, 14.

Saint



S^t. Peters Exhortation,
which I direct chiefly to the
people of the North, and
not vnfitly to the professors
of this City.

LAy aside all Malice, all
Guile and Hypocrisies,
and Enuies, and euil
speakings. And as new borne
Babes, desire the sincere
Milke of the Word, that you
may grow thereby, now that
you haue tasted how gracious
the Lord is. 1 Peter 2.1,2,3.

Milke



Milke for BABES.

OR,
*A North-Country
Catechisme.*

CHAP. I.

What Man is.

Question.

WHAT art thou?

Answer. A Christian man.

Q. Who made thee a man?

A. God by his Power and a *Psal. xvi.*
Wisdomes a.

Q. Who made thee a Christian?

A. God in his love and mercy *b.*

Q. What ought a Christian man to
know.

A. Two things; God and himselfe *c. c Phil. 30*

Q. Tell

2 Milke for Babes.

Q. Tell me then, what is man?

A. A principall Creature of God
consisting of a reasonable soule, and
d Eccles. 12. 7. humane body d.

Q. What is the Soule?

A. A spirituall, inuisible and im-
mortall creature, created in Gods I-
mage, giueing life, bzeath and being
e Gen. 1. 26, 27
and 2. 7. to the body c.

Q. What is the body?

A. A corpozall, visible and cor-
ruptible creature, the house and in-
strument of the soule f.
f 2. Cor 5 1.

CHAP. 2.

What is God.

Q. **VV**hat is God?

Ans. What God is in
a Iohn 1. 18. himselfe, cannot be knowne a.

Q. Why can wee not know what
G O D is.

A. Because hee is inuisible and
b 1 Tim 1. 17. infinite b.

Q. How then is G O D to bee
knowne?

Ans. Onely so farre forth as hee
hatb

Milke for Babes 3

hath vouchsafed to reueale of himselfe c.

Q. What benefit is it to man to c Exod 33.13.
know God?

Ans. Exceeding great, for it is the onely sure way to attaine eternal life and happinesse d.

d Iohn 17.3.

Q. How hath God reuealed himselfe?

Ans. In his word and in his workes c.

c Psalm 19.1.

CHAP. 3. Of Gods Word.

Q. **VV**hat is Gods word? **Reu 22.18.19**
A. Gods word is **Prou 60.5.6**
contayned in the blessed Booke that **2 Deut 4.2.**
is called the holy Bible a.

Q. Why is that Booke called Gods Word?

Ans. Because God made it, and it containes Gods will, as a mans words declare his minde b.

b Psal 147.19
20.

Q. But why is it called the Holy Bible, or holy Scripture?

A. Most worthily, for 1. The most

4 Milke for Babes.

o Psal. 68. 114. most holy God made it o. 2. Holy
p 2. Peter 1. 20. men wrote it p. 3. The matter it han-
q Psal. 119. 140. dles is holy q. 4. It makes them holy
x 1. John 17. 27. that loue to reade it r.

Q. How did God make it?

A. Hee inspired holy men, and made them writ it s.

1. Tim 3. 16.

Q. But why would God haue his word written?

A. First that all men might the more easily know it t. Again that it might endure to all ages u.

1. Rom 15. 4.

John 20. 31.

u Deut 29. 29.

Q. To whom, and for whom did they write it?

Ans. Not to the present times e 2 persons onely, but to the perpetual vse, instruction, and direction of the Church for ever x.

x Rom 25. 4.

Deut 29. 29.

CHAP. 4.

Of the knowledge of God
out of his word.

Q. VVhat is reuealed of God in the Scriptures?

Ans. Two things, the one touch-
ing

Milke for Babes. 5

ing God himfelfe, the other touching
his service and worſhip.

Q. What is then reaveled to vs,
touching God himfelfe?

Answer Theſe points 1. That
there is but one true God y. 2. That
there bee three perſons in Trinity,
yet but one God z. 3. That this God
is infinite, Inviſible, Omnipotent,
moſt Wiſe, Juſt, Mercifull, and
Holy a.

Q. What be theſe three perſons cal-
led in the Scriptures?

Ans. The Father, the Word, or
Son, and the holy Ghoſt b.

Q. How can there be three perſons,
and yet but one God?

Ans. Wee cannot comprehend it
by reaſon, but wee muſt beleene it by
faith, ſeeing Gods word ſayth ſo c.

Q. How is the Trinity of perſons
reaveled in the Scriptures?

Ans. It was intimated, and ſha-
dowed in the Old Teſtament d. but
plainely taught and affirmed in the
New e.

Q. Why was it not made plainely

y Deut. 6. 4.

1 Cor. 8. 5, 6

z 1 Iohn 5. 7.

a Exod. 34. 50

1 Sam. 2. 2

1 Tim. 1. 17.

Rom. 16. 26, 27

b 1 Iohn 5. 7

c 1 Tim. 3. 16

d Geneſis 1. 26

& 19. 24.

Pſalme 110. 7

Proverbs 30. 4

c 1 Iohn 5. 7.

2 Cor. 13. 14.

1 Peter 1. 2.

6 Milke for Babes.

till then?

Ans. Because then God was manifested in the flesh.

f Iohn 1.14.

CHAP. 5.

Of Gods worship and
the kinds of it.

Q. VVhat is reuealed in the Scriptures, touching Gods worship.

Ans. The matter and the manner of it.

Q. What is there taught vs touching the matter of Gods worship?

A. Three things, the kinds, the degrees and the duties of it.

Q. What be the kinds of Gods worship?

A. Two, Internall and, Externall.

Q. What is the Internall worship of God?
g 1. Cor. 6. 20.

A. That which is perfozmed by the Inner man: the Soule; spirit and affections.

h Pro 23. 26.

Q. An

Q. And what is Externall?

A. That worship of God, which is performed with the body and parts of it i, being the outward man. 1. Rom. 12. 1.
1. Cor. 6. 13.

Q. What bee the degrees of Gods worship?

Ans. Three: publike, privat and personall.

Q. What is the publike worship of God?

A. That which is performed, in, and by the publike Congregation k. k. Psal. 26. 21.
& 40. 9. 10.
& 122. 1.

Q. What is the private?

A. That which is performed in our houses and families l. l. Gen 18. 19.
Ioshua 24. 15.

Q. And what is the personall?

Ans. That which every Christian man performeth by himselfe m. m Math 6. 5 6.

CHAP. 9.

Of the parts and duties
of Gods worship.

Q. VVhat be the parts or duties of Gods publike worship?

Ans. To meete together duly
with

8 Milke for Babes.

with the Congregation, in time and place appoynted n. And there, first and chiefly to call on God by prayer and thankesgiuing o. Secondly, to heare Gods word Read and Preach, ed p. Thirdly, to partake in the holy Sacraments q.

n Psalm 112.1

o Nehem. 8.1
to the 8.

p Ezra. 9.1.4

psalme 95.1

q Acts 20.7

Q. And what be the duties of Gods priuate worship in the family?

r Ioshua 24.15

s 1 Tim. 2.8

t Deut. 6.6,7

u Genesis 18.19

Deu. 6.7

x Acts 17.11

A. For the family daily to meete together r. And first call on God by prayer and thankesgiuing s. Secondly, to Read Gods word t. Thirdly to instruct one another in Religion u. Fourthly, to call to minde what was taught in the Church, and apply it to themselves x.

Q. To whom belongs this duty?

y Deut. 6.6

Genesis 18.19

A. To the chiefe in the family, or else hee is to appoynt one fit to doe it y.

Q. And what is the personall worship that euery one is to performe by himselfe?

z Mathew 9.6

A. To retire himselfe euery Day into secret, and there betwixt God and himselfe z. First, to lay open his

his heart, and confesse his finnes.

Secondly, to call one God, and giue ^{a Psal 50.14.}

him thanks for his mercies ^{a. 15.}

Thurdly, to reade Gods Word ^{b. Psal 119.11. 24.24.}

Fourthly, to call to minde what was preached, and make vse of it to himselfe ^{c.}

^{c Deut 6.5.&}

Q. But what is the internall worship of God?

^{10.12.20.}

^{2. Cron 13.}

Answer c. To honour him with all our hearts; to loue, feare and trust in him aboue all, and to beleene his Word ^{d.}

^{13. & 26 20.}

Q. In what manner is God to bee worshipped?

^{d Iohn 4.24.}

A. In spirite and truch, spirituallly that is, with our hearts and soules, as well as our bodyes, and truly, that is sincerely, and heartely, without hypocrisie ^{c.}

^{c Palm 132.26}

CHAP. 7.

Of Gods workes, and
the Creation.

Q. **VV**hat bee the workes of God, by which he hath

B 3

espe.

01 Milke for Babes.

especially made knowne himselfe?

Answer. Foure: Creation, Gubernation, Redemption, and Sanctification.

Q. Now are these the workes of God

Ans. Thus God created all things by his power, Gouernes them all by his wisdom and providence, Redemes mankind in his loue and mercy, and sanctifies them hee redemes by his grace and holinesse.

Q. What is the worke of Creation?

A. A worke of Gods power, by which hee made the world, and all things in it, visible and inuisible a.

a Gen 1.

Colos 1. 16.

Q. When did he create it?

A. In the beginning, when hee knew it good b.

b Gen 1. 15.

Q. Whereof did he create it?

Ans. Of nothing, to shew his might and power c.

c Heb 11. 3.

Q. With what instruments made he it?

Ans. With none, but onely by his Will and word d.

d Gen 1. often

Psalm 147. 5.

Q. In

Milke for Babes: I I

Q. In what time made hee the world?

A. In fixe dayes, that wee might moze particularly consider of the creatures c.

c Gn 1 & 2.

Q. In what order made he them?

A. The meaneſt firſt, and better and better every day f.

f Gn 1 all
OUCT.

Q. when made he man?

Anſw. Laſt of all, becauſe hee was Lord of all, and might finde all things ready for him g.

g Gen 1.26

CHAP. 8.

Of the worke of Gubernation.

Q. **VV**hat is the worke of Gubernation?

A. A worke of Gods providence, by which he maintaines and governeſ all things created a.

a Pſal 104.

Q. What neede is there of the worke of Gubernation?

29.30.

Nehem 9.6.

A. Becauſe as the world had neuer bene, if God had not made it ſo it

B 4

would

would not continue, if he did not by
hold it b.

b Psalm 104. 29

Acts 17. 28

psal. 119. 90, 91

Q. But if God governe all things,
how then came sin and mischief into
the world?

e Ecclesie. 7. 29

Ans. Through the Devils malice
and mans weaknesse c.

Q. But why then suffers he it in the
VWorld?

d Exodus 9. 16

psalme 37. 11

Ans. Because hee knowes how to
make good vse of it, as a good Physic
tion can make of the vilest poyson d.

Q. Agayne, if God governe the
world, how comes it to passe, that e-
uill men prosper, that bee Gods ene-
mies?

e psalme 16. 10

Ans. Because they bee men of this
world, and chuse to haue their portio-
n in this life e.

Q. And why are good men vexed
and afflicted?

f Heb. 12. 5, 6, 7

&c.

g psalme 139.

23, 24

Ans. For three causes. First, be-
cause they bee Gods deere Childzen,
and noede Chastisement f. Second-
ly, they haue many ill humours
in them, that are to bee Purged
and Corrected g. Thirdly, their
portions

portions and reserved for a better life h. Luke 16, 15

CHAP. 9.

Of sinne and the necessity of the
worke of Redemption.

2. **VV**hat is the work of Re-
demption?

A. A Worke of Gods mercy, by
which he recovers and saues a portion
of mankinde a.

a Lam. 3, 23

Q. What need had mankinde to be
redeemed?

A. Because man by sinne had lost
him b.

b Hosea 13, 9

Q. What is sinne?

A. Sinne is the breach of Gods
Law c.

c 1 Iohn 3, 4

Q. What are the kinds of sinne?

A. Two, Originall and Actuell.

Q. How do these differ?

A. Originall sinne, is the sinne of
our nature; Actuell, the sinne of our
lines.

Q. VVhat is Originall sinne?

Ans. A depzauation of our nature
in

14 Milke for Babes.

in all the parts and faculties, whereby we are prone to all euill, and vnfit for all good d.

d Psalme. 51. 5.
Genesis 6. 5.

Q. what is actuall sinne?

A. The breach of Gods Law in our thoughts, words and deedes e.

e Psalm 19. 12.

Q. What bee the kinds of actuall sinne?

Answ. Two: Commissions, and Omissions.

Q. What is the sinne of Commission?

A. By which wee doe in thought, word, or deede, that wee ought not.

Q. And what is the sin of Omission?

A. By which we faile in thought, word, or deede, in that wee ought to doe.

Q. what is the reward of sinne?

A. The wrath of God, and all the curses of the Law f.

f Deut 27. 26
Rom 6. 23

CHAP. 10.

Of the Law of God.

Q. **H**ow know we sin, to be sinne?
Ans. By the Law comes the

the knowledge of sinne a.

a Rom. 3. 20.
and 7. 7.

Q. what is the Law?

Ans. The couenant of woorkes be-
twixt God and man b.

b Ier. 31. 32.

Q. How bee Gods Lawes distin-
guished?

A. Gods Lawes are either Cere-
moniall, Iudiciall, or Morall.

Q. How differ these Lawes?

A. Thus. Ceremoniall and Iu-
diciall belonged to the Iewes alone,
the Morall to them and vs, and all
mankinde.

Q. How did they belong to the
Iewes?

A. Thus. The Ceremoniall be-
longing to the ordering of their
Church, the Iudiciall, to the gover-
ning of their Common-wealth.

c Rom. 7.

Q. What is the morall Law?

A. The declaration of Gods per-
fect Justice, as the Gospell is the Re-
velation of his mercy.

Q. What doth the Morall Lawe
containe?

A. Perfect righteousness, that
is, a commanding of all goodnesse,
and

16 Milke for Babes.
and a prohibition of all euill.

CHAP. II.
Of the first table, and first
Commandement.

Q. How is the Law diuided?

A. Into two tables, the
one containning foure Commande-
ments, the other six.

Q. Why into two, and no more?

A. Because all righteousness is re-
duced to two heads, namely towards
God, & towards man.

a Math 23. 39.
40.

Q. What doe the first Table con-
taine?

A. Perfect righteousness, and all
holy duties touching God and his
worship.

Q. Which is the first Commande-
ment?

A. This, thou shalt haue no other
Gods before me.

b Exod 10. 3.

Q. what is the substance of the first
Commandement?

A. The choyce and inward wor-
ship of the true God.

Q. What

or Babes. 17

is the affirmatiue part of
mandement?

to love and worship the true
thy God.

What is the negative part of this
Commandement?

A. Account not that to be God,
which by nature is not God.

CHAP. 12.

Of the Second, Third, and
Fourth Commandments.

Q. What is the second Com-
mandement?

A. Thou shalt not make unto thee
any graven image. Exodus 10, 4

Q. What is the substance of this
Commandement?

A. The sacred and solemn worship
of the true God.

Q. What is the affirmatiue part of
it?

A. Thou shalt worship the true
God as he hath commanded.

Q. What is the negative part of this
Commandement?

A. Thou

18 Milke for B

A. Thou shalt not
false God, nor the true C

Q. What is, the third C
dement?

b Exodus 23.7 A. Thou shalt not take the
of the Lord thy God in vaine, &c.

Q. What is the substance of the
third Commandment?

A. The magnifying and glorify-
ing of the true God in all things.

Q. What is the negative part of
this Commandment?

A. Thou shalt not bereave God of
his honor due unto him.

Q. What is the affirmative part of
it?

Ans. In all things give God his
e 1. Cor. 10. 31, glory &c.

Q. What is the fourth Command-
ment?

d Exod 20. 8. A. Remember that thou keepe holy
the Sabbath day &c.
p. 116.

Q. What is the substance of this
Commandment?

A. It sets downe the time allotted
and consecrated to the worship and
glorifying of God.

Q. What

Milke for Babes. 19

Q. What is the affirmative part of this Commandement?

A. Keeps holy the Sabbath day of the Lord.

Q. What is the negative part of it?

A. Pollute not the Sabbath of the Lord.

CHAP

Of the second Table.

Q. **VV**hat doth the second Table containe?

A. True love, and perfect righteousness towards our neigbour.

Q. How is it devided?

A. Into five Commandements, which containe all duties of man to man.

Q. What is the first Commandement?

A. Honour thy Father and Mother, &c. Exod. 20. 1. 2.

Q. What is the substance of the first Commandement.

Answ. The preservation of our Neighboures honour and excellencie

20 Milke for babes.

cie with our owne.

Q. What is the affirmatiue part of it?

Ans. Preserve by all meanes the dignity of thy neighbours persons.

Q. But who is our neighbour in this case?

A. All men, whether Superiours,
b Luke 10. 29, Equals or Inferiours b.
30.

Q. What is the negative part of this Commandement?

A. Debase not thy neighboz.

Q. VVhat is the first Commandement?

Exod. 20. 13. A. Thou shalt not kill c.

Q. VVhat is the substance of this Commandement?

Answer. The preservation of our owne, and our neighbours life and health.

Q. What is the negative part of this negative Commandement?

Ans. Doe not hurt, nor hinder thine owne, nor thy neighbours life nor health.

Q. VVhat is the affirmatiue part of it?

A. Pre-

Milke for Babes? 21

Ans. Preserve thy owne and thy neighbours life and health.

CHAP. 14.

Of the seauenth , - eight and
ninth Commandements.

Q. **VV**hat is the seuenth Com-
mandement?

Ans. Thou shalt not commit Adul-
tery a. Exod 20 14.

Q. What is the substance of this
Commandement?

Answer. The preservation of our
neighbours chastity and our owne.

Q. What is the negatiue part of this
negatiue Commandement?

Ans. Thou shalt not hurt, nor hin-
der thy neighbours chastity nor the
owne.

Q. What is the affirmatiue part of
it?

Ans. Preserve thy Neighbours
chastity and thine owne.

Q. What is the eighth Commande-
ment?

C

A. Thou

b Exod. 20. 15.

A. Thou shalt not steale b.

Q. What is the substance of this Commandement?

Answ. The preservation of our Neighbours estate and our owne, and the maintenance of Justice in al dealing.

Q. What is the negative part of this negative Commandement?

A. Thou shalt not hurt nor hinder thy neighbours good.

Q. VVhat is the affirmatiue part of it?

Answ. Thou shalt preserve and helpe to increase thy Neighbours goods.

Q. What is the ninth Commandement?

A. Thou shalt not beare false witness, &c c.
Exod. 18. 16.

Q. What is the substance of this Commandement?

Answ. The preservation of our Neighbours good name, and our owne.

Q. What is the negative part of this Commandement?

A. Hurt

Milke for Babes. 23

A. Hurt not thy Neighbozs good name, nor thy owne.

Q. VVhat is the affirmatiue part of it?

A. Preferue thy Neighbozs good name, and thy owne.

CHAP. 15.

Of the last Commandement, and the vse of the whole Law.

Q. VVhat is the last Commandement?

A. Answ. Thou shalt not couet thy Neighbozs house, &c a.

a Exod. 20. 17

Q. VVhat is the substance of this Commandement?

Answere. The rectifying of our thoughts, as the other were for ordering our consents, Words and Deedes.

Q. What is the negatiue part of this negatiue Commandement?

Answ. Thou shalt not hurt thy
C 1 neigh

24 Milke for Babes

neighbour, no not in thought.

Q. What is the affirmative part of it?

Ans. ~~With~~ and desire thy neighbours good in all things.

Q. In which of the Commandments is originall Sinne forbidden?

A. In the whole Law, but most properly in the tenth b.

b Roman, 7. 7.

Q. What doth the Law bestow on the keepers of it?

A. Justification, life eternall, and all happinesse c.

c Levitic 18. 5.

Ezek 20. 11.

Rom 2. 13.

Q. How is the Law to be kept?

A. Perfectly in thought, Word and Deed, with all our heart, and all our Soule.

d Rom 7. 14.

Luke 10. 27.

Q. Who was euer able to keepe the Law thus?

A. Adam in his innocency before he fell c.

Eccles 7. 29.

CHAP. 16.
How the Law doth
drive vs to Christ.

Q. **W**Hat doeth the Law lay
vpon the breakers of it?

A. Eternall death a. and as **P**ar^a Rom. 6. 23.
bengers to it, all infirmities, sick-
nesses, plagues, and curses on body,
goods, name, state and soule, that
Gods Justice can inflict b.

Q. Who hath brooke the Lawe in
this manner?

A. All men that came of Adam.

Q. What shall then become of all
mankinde?

A. The Law findes them under
sinne, and therefore leaves them sub-
iect to damnation c.

Q. Is there then no hope of the sal-
uation of mankinde?

Ans. None at all in the Justice of
G D D, but in his Mercy there is
hope c.

Q. Where hath God manifested
that

26 Milke for Babes,

that mercy?

f Rom. I. 15. 16

1 Iohn 4. 9.

A. In the Gospell.

Q. What is the Gospell?

g Rom. 6. 1.

A. It is the couenant of graco be-
twixt God and man g.

Q. How hath God reuealed his
Mercy in the Gospell, or Couenant of
Grace?

h Gal 2. 24.

Ans. By allowing mankinde a
Surety and Saniour, euen Iesus
Christ, to whome wee must flie to e-
scape the curse of the Law, and thus
the Law is a Schoole-master, to drine
vs to Christ h.

And thus wee see the necessity of
our Redemption, caused by our
finnes and the Law; Let vs now
bee instructed touching the Au-
thor and the meanes of our Re-
demption.

CHAP. 17.

Of Christ Iesus the

Redeemer

Q.

VV Ho is the Redeemer of
mankinde?

A. The

Milke for Babes 27

A. The second person in Trinity,
now called by God his Father Jesus
Christ a.

Q. To whom is he a Redeemer?

a 1. John 2. 1
1. Tim. 1. 15. 20.

A. Onely to mankind, and to as
many of them, as God elected to sal-
uation b.

Q. Who was this Iesus Christ?

b Heb. 2. 19.

A. The Sonne of God, and the
Sonne of man d.

Q. Why must the redeemer be Man? c Rom. 1. 3.

A. Because else he could not suffer d.

Q. And why must he needs be God? p 2. Peter 3. 18.

A. Because else he could not satisfie e.

Q. But why should Gods Sonne
be the Redeemer might there not haue
bin some other?

Cor. 5. 19.

Answ. No, for no man could saue
himselfe, much lesse could he saue ano-
ther, and no creature else could, be-
cause none but Christ could both suf-
fer and satisfie f.

f Acts 4. 12.

CHAP. 18.
Of Faith, and of the
Creed.

Q. HOW doe wee know all this to be true?

A. By the Gospell, which brings
^{a Luke 2: 10.} the good newes of this Redemer a.

Q. How doe we know the Gospell to be true?

A. By faith b
^{b Rom 1: 17.}

Q. What is Faith?

Answ. A gift of God by which a man beleeveth Gods wordes to be true c.

^{c Heb 11: 1.}

Q. What are the things a Christian man ought by his Faith to beleevue for saluation?

Answ. They bee contained in the Creede.

Q. Which is the Creede?

Ans. I beleevue in God the Father Almighty, &c.

Q. What are the principall points contained in the Creede?

Ans. Foure.

The

Milke for Babes. 29

1. Touching God the Father
our Creator.

The 2. God the Sonne, our Re-
deemer.

3. The holy Ghost our Sancti-
fier.

4 Concerning Gods Church.

Q. What is layde downe concer-
ning God the Father?

A. That he is God almighty who
made and maintaines all things d.

Q. What is to be beleued touching
the second Person? d Acts 17.29.

Ans. Two things, one that hee
wrought out our saluation: the other
that he will giue vs possession of it.

Q. How did Christ worke out our
saluation?

A. By this order, & these degrees.

1. He was incarnate for vs. (1) (1) Iohn 1.14.

2. He suffered, dyed, and was bu-
ried. (2) Rom. 13.15.

3. He rose againe from death. (3) (2) d. Cor 3.

4. He ascended into Heanen. (4) (3) Rom 4.25

5. He sits at Gods right hand and
makes intercession for vs. (5) (4) 1 Pct 3.22

(5) Heb 11.12.

& 9.2.3. and 7

Q 25.

30 Mike for Babes.

Q. And when will hee giue vs possession of glory and saluation?

Ans. When hee comes againe to
(6) Acts 10.42. **Judgement (6).**

Q. What is to be beleeued touching the Holy-Ghost?

Ans. That he is true God, and
(7) Acts 28.29 the sanctifier of all holy men (7).
with Esay 6.9.

Q. What is to be beleeued touching the Church of God?
1. Iohn 5.7.

A. That it is holy (8) and Catho-
(8) 1 Cor. 1.2. licke, (9) that it is vniuersall ouer all
Ephes. 5.27. the world, and that great priuiledges
(9) Mat. 28. 19. belong to it.
Rom. 3.29.

Q. What be these priuiledges?

A. These foure.

First, Communion of
(10) Heb. 10.25 Saints (10).

Secondly, Forgiveness of
(11) Acts 26.16 sinnes (11).

Thirdly, Resurrection of
(12) Acts 26.8. our bodies (12).
Rom. 6.8 and
8.11.

Fourthly, Life euery
1. Cor 15. King (13),
(13) Mat 25.46

CHAP.

CHAP. 8.

Of particular, and sauing
Faith, and how it is
wrought.

Q. IS this faith sufficient for saluation?

Ans. No, but we must apply all
this to our selues a.

Q. How may wee doe that?

a Gal. 2. 20.

Ans. By a speciall sauing and in-
stifying faith b.

Q. What is that Faith more then the
former?

b Rom. 5. 2.

Ans. A speciall grace of God in the
soule, by which a man beleenes his
owne reconciliation with God, and
saluation by Christ c.

c Job 19. 25.

2. Tim. 1. 12.

Q. How doth God worke this
Faith in men?

A. By preaching the Word, and
by his holy Sacraments, which are
his owne Ordinances d.

d Rom. 10. 14.

A&S 13. 46.

Q. How differ these two,

A. Thus

32 Milke for babes.

Ans. Thus, the Word containes the covenant of God : and the Sacraments are scales, confirming the covenant c.

c Rom. 5. 11.

Quest. Who are to preach the Word, and to administer the Sacrament?

f 2. Cor 5. 1:

Ans. Our pastors and Teachers, who are therefore called Gods Ministers and ours f.

Quest. And What must wee do our selves?

Answer. First, diligently frequent the Congregations. Secondly pray for a blessing on Gods Ordinances g.

Acts 13. 44.

Rom. 15. 30.

xphel 6. 18. 19

Thes. 5. 23:

CHAP. 20.

Of the Sacraments, and of Baptisme.

Q. VVhat be the Sacraments?

A. Outward visible signes, evidences, and assurances of inward and invisible blessings a.

a Rom. 4. 11.

Q. Who

Milke for Babes. 33

Q. Who ordained the Sacraments?

A. Onely God: for they bee part of his worship, and seale of his Covenants b.

b Genesis 17.
Exod 11.

Q. How many Sacraments be there

Ans. Two, Baptisme, and the Lords Supper, which succede Circumcision, and the Pasouer in the Old Testament c.

c Math 28.

Q. What is the essentiall parts of every Sacrament?

a 1. Cor. 12;

Ans. Two, the one outward and visible, the other inward and invisible represented thereby d.

d 1 Pet 3.21

Q. What is the Sacrament of Baptisme?

Ans. The Sacrament of our admission & entrance into the Church and household of God e.

e Genesis 27.
Acts 2.23.

Q. What is the outward thing in it?

A. Water and the washing of the body in water f.

f Mathew 3.16

Q. And what is the inward and spirituall blessing?

A. The washing of the Soule, in the blood of Iesus Christ g.

g 1. Peter 3.11.
Iohn 1.33.

Q. Who

34 Milke for Babes.

Q. who are capable or this Sacrament?

h Acts 36. 37 *A.* Beleevers and the children of beleevers *h.*

Q. Is this Sacrament necessary to saluation?

i John 1. 5. *A.* Yea, to all that can aske and take it i.

CHAP. 21.

Of the Sacrament of the *Lords Supper.*

a 1. Cor. 10. 16

a. John 1. 3.

Q. **VV**hat is the Sacrament of the Lords Supper?

A. The Sacrament of our Communion and fellowship with Christ, and with God by Christ a.

Q. Why is it called the Lords Supper?

B Math 26. 26. *A.* Because Christ ordayned it at his last Supper b.

Q. Why is this Sacrament so often administred, and Baptisme but once?

A. Be

Milke for Babes. 35

Ans. Because it sufficeth to bee once bozne, but wee must often be receiue c.

c Ioh 1.3.
Ioh.6.36.
Ioh.4.15.

Q. VVhen is one olde enough to receiue ?

A. When they haue knowledge and deuotion d.

d 1. Cor. 11.28.

Q. What is the outward thing in this Sacrament ?

A. To eate and drinke, Bread and wine, set apart for that vse e.

e Cor. 11.23.

Q. What is the inward and spirituall ?

A. To feede on Christ by Faith and Loue f.

f 1. Cor. 11.24.
Ioh.6.35.36.
&c.

Q. What must we doe before we receiue ?

Ans. Be reconciled to God by repentance, and to our neighbours by charity g.

g 1 Cor. 11.28.

Q. What gesture is fittest to receiue in ?

A. That which is most humble, because then wee shewe the Lords death h.

h 1. Cor 11.26.
Mat. 5.23.

Q. What must wee doe when wee haue receiued ?

A. Not

36 Milke for Babes.

A. Not drinke and play, but as at all times, so that day especially wee ought to practice holiness and sanctification

iLeuiti 11. 44.

Exod. 12. 8. &

13. 6. 7.

1. Pet. 2. 14. 15.

k 2. Cor 7. 1

1 Iohn 3. 3

1 Cor 6. 11

Q. What needes that, seeing, wee are iustified by Christ?

Answ. Wee cannot be saued unless we be sanctified as well as iustified k.

CHAP. 22.

Of the worke of Sanctification.

Q. **VV**hat is the worke of Sanctification?

Answer. A worke of the Holy Ghost, by which such as are redeemed, are made new creatures, and inabled to doe Good and Holy workes a.

a 1 Theff 4. 3

Q. How doth the Holy Ghost sanctifie vs?

Answ. By his olone worke and blessing on the Word of God and Sacra

Milke for Babes. 37

Sacraments b.

b Iohn 15.3.

Psalme 119.9.

Q. What be the parts of sanctification?

Ans. Two, Mortification and Viuification c.

c Rom 6.11.

Q. What is Mortification?

Ans. The killing of our corruption, and weakening of Sinne in vs d.

Q. And what is Viuification?

d Romanes 6.6

A. The quickning bp of grace and holinesse in our soule e.

e Romanes 6.4.

Q. How are these wrought in vs?

Psalme 119.37

Ans. By the vertue of Christ his death, and resurrection applyed vnto vs in the Word and Sacraments f.

f Rom 6.4.9.

Psal. 119.50.

D

CHAP.

CHAP. 23.

Of Repentance, and good
workes, the fruites of
Sanctification.

Q. VVhat be the fruites of Sanctification?

A. Two, Repentance and good workes a.

a Mathew 3.8.
Acts 26.20.

Q. What is repentance?

Answ. A hartie sorow for our sinnes toynd with amendment of life b.

b 1 Cor. 7.9 10.
Acts 2.38.26
20.

Q. When is it good to Repent?

Answ. Repentance is neuer too late, but that is best that is beetimes c.

c Eccles 12.1.
1 Kings 18 12.

Q. Where is Repentance commanded?

Anf. Not in the Law, but in the Gospell d.

d Deut 27.26.
Mathew 3.2.&
4.17.

Q. What be good workes?

Answ. Such as God hath commanded vs to doe, or promised a blessing

Milke for Babes 39

bleſſing it does doe them e.

esay 1.12.

Q. How muſt a good Worke bee done?

Micah 6.8.

Eſay 59.12.

A. With two conditions.

First, With Faith in Chriſt.

from 14, 23.

Secondly, In obedience to Gods will.

8 Ephe 6, 5, 6, 7

CHAP. 24.

Of the workes of Piety,
and of Prayer.

Q. What bee the kindes of good workes?

A. Three.

Workes } of Piety towards God.
 } of Charitie towards the
 } of Juſtice towards all
 } men.

Q. What bee the workes of Pie?

Anſ. The duties of Gods wor-
ſhippe, which are commanded in the
D 2 firſt

40 Milke for Babes?

first Table, a chiefe whereof is prayer.

Q. Why doe you call prayer a chiefe worke of Pietie?

A. For two causes. First, Prayer sanctifies all the rest ^a: againe, the rest are but sometimes to be done, but prayer continuall ^b.

^a 1 Tim. 4. 45.

^b 1. Thess. 5. 17.

Q. How can we alwayes pray, seeing we must worke in our calling?

An. We may alwayes lift vp our hearts to God, and that is the chiefe thing in prayer ^c.

^c Exod. 14. 15.

Rom. 8. 26.

^a Psalm 119. 58.

^d Psalme 50. 15

Q. What is the parts of Prayer?

Anf. Two Petition and thankesgiuing ^d.

Q. What is the Petition?

^e Esay 26. 16.

Mathew 7. 7.

A. When we aske of God any good thing, or the removing of any euill ^e.

Q. What is thankesgiuing?

A. When we giue God thanks for receiuing of any good, or removing any euill ^f.

^f Psalme 30. 11

12. and 116. 12

and 116. 12. 13.

CHAP.

CHAP. 25.

Of the Circumstances of
Prayer.

Q. **VV** Ho is bound to pray ?

Ans. Every one, for a. Tim. 2. 8.
every one hath needs a. Rom. 7. 23.

Question. To whom are wee to pray ?

Ans. Onely to God: for hee can onely helpe b.

b Psalme 90. 5
Rom. 10. 14.

Question. In whose name are we to pray ?

Ans. Onely in the name and mediation of Iesus Christ the Son of God c.

c Ioh 14. 13, 14.
di. Tim 2. 5;

Q. Where are wee to pray ?

Ans. In every place, for God is present every where d.

1. Tim. 2. 8.

Q. When are we to pray ?

A. In publike when the Congregation meetes, in private on all occasions, especially at morning, at evening and at meate e.

e Lam. 3. 41.
Psal. 119. 164.
Psalme 55. 17.

D 3

Q. In

42 Milke for Babes.

Quest. In what tounge may wee pray?

Ans. In any wee understand, else in none f.

f 1. Cor 14.15.
&c.

Quest. In what Iecture are wee to pray?

Ans. In the humblest, because wee are petitioners g.

g Micah 6.8.

1. Kings 8.22.

34.

Q. For whome are we to pray?

A. For our selues and all men, euen our enemies h.

h 1 Tim. 2.1.

Esay 53.12

Mathew 5.44.

Q. With whome may wee pray?

Ans. With any, who pray to the true God in the name of Iesus Christ i.

i 1. Cor 1.2.

CHAP. 16.

Of the Lords Prayer.

Q. **H**Aue wee any direction or patterne for prayers?

A. Yes, the best that can be, one of Christs owne making, called therefore the Lords prayer Our

Mathew 6.9. Father. &c. 2

Luke 11.2.

Q. What

Milke for Babes 43

Q. What is contained in the Lords Prayer?

Ans. Thre things.

A { Preamble,
Prayer,
Confirmation of all.

Q. Which is the Preamble?

Ans. This. Our Father which art in Heauen.

Q. What contains the Preamble?

Ans. A description of God our Father, to whom we ought to pray.

Q. And how is hee there described?

Ans. By two things, the first shewes his willingnesse to heare vs, for he is Our Father: the latter, his ability to helpe vs, for He is in Heauen, and hath it at his command b. b Esay 49.15.

Q. But if God bee euery-where, psalme 115.3. how is he sayd to be in Heaue?

Ans. Not that hee is contained or included there: for Hee fillles Heauen and earth. But that his Maiestie, Power and Glorie, shines and appeares ther especially c.

D 4

CHAP. c 1 Kings 8.27.
Esay 66.1.

CHAP. 17.

Of the petitions in the
Lords Prayer.

Q. **VV**hat is contayned in the
Prayer?

A. Two things, Petitions and
Thanksgiving.

Q. What bee the Petitions?

A. Sixe in all, and they bee of
two sorts.

Some concerning **G O D**.

The rest our selues.

Q. Which bee they that concerne
G O D?

A. Three. The first wisheth that
his Name may be hallowed, that is,
honored and used Reuerently ^a.

^a Deut. 28. 58. The second, that his Kingdom and
Gospell may be aduanced ^b.

The third, that his will may be ful-
filled of vs and all creatures ^c.

^b Psal. 67. 2, 3. **Q.** And what are they that concerne
our selues?

A. Three

Milke for Babes. 45

A. Three more. The first asks all things needfull for this life, vnder one most principall, namely Bread. d Psal. 104. 15
Ezekel 4. 16
Leuit. 26. 26
The second prayes for forgiveness of our sins, conditionally, as we forgive others. e Dan. 9. 18, 19
Mathew 6. 14
Marke 11. 15

The third prayes for deliuerance from the Diuell, and the danger of temptation.

Q. And what is the Thankes-giving? f Psalme 91. 41
Reuel. 3. 10. 15

Ans. In these words, where wee acknowledge the Kingdome, Power and Glorie, belong to God for euer and euer g.

Q. And what is the scale or confirmation of this Prayer? g 1 Chron. 29
10, 11, 12, &c.

A. The word Amen, whereby our Faith subscribes and saith, So be it Lord, or it shall be so.

h 1 Cor. 14. 16

Q. Is it Lawfull to say this Prayer?

A. Yes, for sayth Saint Luke, when you pray, say, Our Father, &c. i Luke 11. 2.

Q. And is it lawfull to make other Prayers like to it?

A. Yes, for so sayth Saint Mat-
thew,

thew, after this manner therfoze pray
you k.

^h Math. 6. 9.

CHAP. 28.

Of workes of mercy,
or Charity.

Q. Are the workes of Piety sufficient for saluation?

Ans. No, Christians must also performe workes of Mercy and Justice.

^a Ephes. 2. 10.

^{Mat.} 25. 35, 36.

Q. Where bee they Commaunded?

Ans. In the second Table of the morall Law.

Q. What bee the workes of Mercy or Charity?

Ans. Such as we ought to doe to them that bee poore, or in some distress.

^h Math. 25. 33

^{Deut.} 15. 7.

^{Psalme} 41. 1.

Q. How many be the workes of Mercy?

Ans. Of two sorts, eyther to the soules or bodies of our brethren.

Q. What

Milke for Babes. 47

Q. What bee the workes of Mercy to the soules of our brethren?

A. These. 1. To in foyme and instruct the Ignorant c.

2. To bring home him that is out of the way d.

3. To admonish him that is faulty e.

4. To encourage and confirme him that doth well f.

5. To comfort them that are in distresse g.

Q. What be the workes of Mercy towards the bodies of our brethren?

Ans. These. 1. To feede the hungry h.

2. To cloath the naked i.

3. To visite the sicke, or the prisoners k.

4. To releue the oppressed l.

5. To bring the blinde in to the way m.

6. To giue and lend where neede is n.

7. To lodge poore strangers o.

c Rom 2.20.

d Iames 5.20.

Exodus 23.4.

e 1. Thes 5.14.

Luiti 19.17.

f Acts 14.21,22.

g 1. Thes 5.14.

h Math 25.35.

i Math 25.36.

k Mat 25.35.

l Exod 23.5.

psalme 82.4

Deut 29.19.

m Deut 27.18.

n Mat 5.42.

Deut 15.7,8

psal 37.21,26.

1. John 3.17.

o Math. 25.

35,36.

Heb. 13.2.

CHAP. I.

Of workes of Iustice, or
Righteousnesse.

Q. **VV**hat bee the workes of Iustice?

Ans. Such workes of honesty and faire dealing, as we are bound to performe to every man a.

a Rom. 13.7.

Q. When are workes of Iustice to be performed?

A. In the workes of our callings, and in al our bargaines and dealings with men b

b 1. Thes. 4.6.

Exodus 12.49.
and 23.9

Q. With whom must wee deale iustly?

Ans. With every man, friend, or foe, superiour, or inferiour, good or bad, or of what religion soever he be c.

c Mat 5.43 44.

Q. What be the parts of Iustice?

Ans. Two. First to doe right to all, wrong to none d.

d Rom 13.7.

Secondly, if wee haue done wrong,
to

Milke for Babes. 49

to make restitution e.

e Luke 19.8.

Q. What rules doth the Holy Ghost
giue vs for our direction in Iustice, and
in doing right to all men?

Exodus 21, 28

& 22, 1, &c.

A. These in the Old testament.

First thou shalt not steale, nor deale
falsely, nor lie one to another f.

f Leuiti 19. 11

Secondly, thou shalt not defraud
thy neighbour, nor rob him nor keepe
his due from him g.

g Leuiti 19. 31

Thirdly, thou shalt loue thy neigh-
bour as thy selfe h.

h Leuit 19. 18

Q. And what rules or directions haue
we in the New Testament?

A. These first, Owe nothing to
any man but loue i.

i Romans 13.

Secondly, Giue to euery one his
one k.

k Rom 13. 7

Thirdly Let no man defraud or go
beyond his brother in any matter l.

l 1 Thess. 4. 6.

Fourthly, Whatsoeuer you would
that men should do to you, do you
the same to them m.

m Math. 7. 12.

CHAP.

CHAP. 30.

Of the reward of good
workes.

Q. VVhy should Christians doe
good workes?

Ans. For these causes.

First, to obey Gods commande-
ment, and doe his will a.

a Psalm 119 4.

b Mathew 5.

1 Peter 29. 21.

Secondly, to honour God, and
his holy Religion b.

c 2. pete 1. 10.

1. Tim 6. 18 19.

Thirdly to make sure their owne
election c.

Q. Is there any reward for good
workes?

Ans. Yes, the best good worke
shall be rewarded d.

d 1. Cor. 15. 58.

Math 14. 42.

Q. May wee then merit by our
good workes?

Ans. No, but the rewarde is
giuen in Gods mercy, through
Christs merite e.

e Rom. 9. 23.

Luke 17. 10.

Quest. What reward doth God
giue vs by his mercifull Couenant
in

in Christ?

A. Some in this life, but more in the life to come f.

f 1. Tim. 4. 8.

Q. What reward haue wee in this life?

Ans. Thre. First, his loue and fauour g.

g 1. Iohn 4. 10.

Secondly, the peace and comfort of a good conscience h.

h Rom. 14. 17.

Thirdly, all blessings needefull for this life i.

i Pla. 34. 9 and

Q. And What reward in the life to come?

84. 11.

Math 6. 32, 33

A. Eternall life, or everlasting saluation k.

k Math 25. 46

Q. What shall we enioy there?

A. Perfect happinesse, consisting in two things.

First, a freedome from all eniell and sinne l.

l Esay 11. 9

Secondly the fruition an enioy, ing of all good to soule and body for euermore m.

Reue 22. 9. & 21. 4.

Q. And what is the portion of the wicked that want faith, and feare of God, and do no good workes?

m Reu 7. 17.

& 21. 22, 23.

A. A double portion, part in this life,

52 Milke for Babes.

life, and part in that to come.

Q. What haue they in this life?

A. Gods curse without, and an
n Deut 28.15. ill conscience within a.

20 &c and 65.

Q. And what in the life to come?

Ans. Euerlasting seperation from
God, and eternall damnation in hell
o Mat. 25. 51.
1 Theff. 1. 8. 9. with the diuell and his angels o.

An





*An Household Prayer
for the Morning.*



Thou most Mighty Creator, Preseruer, and Saviour of our Soules and Bodies, we here acknowledge to thy Glory, that it is one through thy Power, and Mercy, wee haue enioyed the rest, and escaped the dangers of the night past: for, we confesse wee haue deserued, that the darknesse of Death should haue seized vppon vs, and giuen vs vp into the hands of eternall darkenesse, because wee haue spent our Liues in the deedes of darkenesse: Blessed therefore bee
 E thy

thy holy Name, for that thou hast not dealt with vs according to our deservings. And now wee humble our selues before thee, and pray thee on the knees of our hearts, that as thou hast deliuered vs from the darkenesse of the Night, so thou wouldest deliuer our Soules from the spirituall darkenesse of Sinne, Error, Superstition and Prophanenesse, that so wee may neuer come within the danger of eternall darkenesse: And as thou hast restored to vs the light of this Life, so good LORD vouchsafe to enlighten our hearts with the better light of thy heavenly truth, and holy Grace: That as the light of this World sufficiently shewes vs our way, and directs our steppes and actions of the Body: So the Spirit and Grace of Christ Iesus, shining in our Soules, may shew vs the way to walke in, leade vs in the way euerlasting, and guide our feete in the way of peace. And thou

for the Morning, 55

thou most mercifull God, who hast
giuen our bodies rest and sleep, wee
beseech thee in thy greater mercy,
giue rest to our soules, and sweete
peace vnto our consciences this day,
and all our dayes: and thou that hast
deliuered vs from the perils of the
Night, saue vs from the sinnes of this
day, and deliuer vs frō the farre grea-
ter dangers, which our sinnes may
pull vpon vs.

O Lord wee goe into the World,
and can hardly haue to doe with it,
but the contagion of sinne, will catch
hould of vs, Lord teach vs with hea-
uenly wisdom, to see and auoid the
same: arme vs with heavenly cou-
rage, to breake through the snares
which sinne and Sathan, and the
wicked world shall lay in our way.
And thou that art the God of bles-
sing, vouchsafe to blesse vs this day
in our soules and bodies, in the vse
of both our callings, generall as wee
are Christians, and members of thy
Church, and personall, as wee are
E 2 mem-

members of this Common-wealth:
In our personall callings **L O R D**
enable vs to loue our Neighbour as
our selues, and to doe to euery one
as wee would haue them doe to vs;
and giue vs a conscionable care of
such duties as belong vnto vs,
make vs faithfull, laborious and di-
ligent in the discharge of them, yet
suffer vs not so farre to bee carried a-
way with the cares of this world, and
the labour of our callings, as that wee
should neglect the duties of Piety
and Godlinesse, commanded vnto
vs in our generall calling; but teach
vs gracious **G O D**, to ioyne the
practise of these both together, and
neuer to seperate them whilest wee
liue in the world, but that in the one
wee may labour faithfully to serue
our brethren, and in the other, zea-
lously to serue and glorifie thee our
G O D; That thus wee may with
cheerefull hearts, and good conscien-
ces, spend our dayes, and waite for
our consummation in Heauen, when
our

for the Morning. 57

our dayes on earth shall bee accomplished : And when these dayes and nights, which now eat v^p our liues, shall haue an ende, wee may then escape the euerlasting night, and enioy the blessed fruition of that bright and ouer-shining Day in thy Kingdome, where all our cares and cumb^{ers}, our toyles and troubles, our wrongs and oppressions shall haue an ende, where all teares shall bee wiped from our eyes, and where with thee, the blessed God, the Father, the Sonne, the Holy Ghost, and with Iesus Christ, in our owne flesh, and with all the Holy angels, and the Saints gone before vs, wee shall receiue the reward of our Labours, the issue of our Hope, the end of our Faith, and Siluation of our Soules, through the Blessed and Glorious merits of our onely Lord and Sauour Iesus Christ, in whose most holy Name wee recommend to thy mercy, thy whole Church: and these especially, whereof thou hast

made vs members, and beseech thee for thy speciall blessing vppon our Gracious Soueraigne Lord King *Charles*, Queene *Mary*, the Prince and Princeesse *Palatine*: This whole State, and all whom thou hast set ouer vs in Church, or Commonwealth: Vppon the Ministry, with our Vniuersities, the Magistracy, with the reuerent Iudges, and Innes of Court, vppon our Brethren in Virginia, and the Sommer-Islands, and all that helpe to beare thy name vnto the Gentiles: whose conuersion Lord we beseech thee hasten, as also the restoration of the Iewes, thy ancient and beloued people. As for the Turke and Pope, and all the knowne enemies of thy Grace and Glory, conuert them Lord, if they belong to thee, else remooue them out of the way, and let them goe to their owne place. Remember all thy Children afflicted in minde, or distessed in body, and all those whom wee ought peculially to pray for: Lord, blesse them

for the Morning. 59

them and vs , and heare vs for them,
and them for vs : and Christ Iesus
our glorious Mediatour for vs all:
In whose Name we offer to thy Ma-
iesty our soules and bodies , and this
our poore Morning sacrifice , in that
most holy and perfect Prayer that hee
hath left vs.

O Vr Father which art in Hea-
uen, hallowed be thy name:
Thy Kingdome come: Thy
will be done in earth, as it is
in Heauen: Giue vs this day our daily
bread: And forgiue vs our trespasses,
as wee forgiue them that trespass a-
gaynst vs: And lead vs not into temp-
tation: But deliuer vs from euil: For
thine is the Kingdome, the Power and
the Glory, for euer and euer. Amen.

THe grace of our Lord Iesus
Christ , the loue of God our
Father, and the comfortable
fellowship of God the Holy-
Ghost, be with vs both now and for
euer. Amen.



An household Prayer for the Euening.

Most Mighty Lord
 God, and mercifull
 Father, the day is
 thine, & the night
 is thine, thou hast
 created the Light
 and the Sunne, and calles for
 darkenesse at thy pleasure: blessed for
 euer bee thou, who giues vs the rest
 of the night, and comforts of the day:
 And now we confesse to thy glory, O
 Lord that euen for the finnes of this
 day, if thou shouldest call vs to ac-
 count we were not able to abide it, for
 we haue sinned against thee this day,
 both in Omission of good, and in do-
 ing

for the Euening. 61

ing of euill, both towards thee, and towards our brethren, we haue not dealt with others, as wee would haue them deale with vs, wee haue taken vnlawfull libertie to our selues, in thoughts, wordes and deeds, we haue abused thy good creatures to gluttony, drunkenesse, wantonnesse, or excessse, we haue dealt either negligently or vnfaithfully in our callings: and all this, O Lord, and much more, because wee haue not set thee before our eyes, nor nourished thy feare in our hearts. To vs therefore in iustice, belongs nothing but shame and confusion. For thou art a righteous and a powerfull God, and wee confesse there is good cause, that thy iustice should condemne vs, and thy power confound vs: Haue mercy therefore vpon vs O mercifull Father, euen for thy Sonne our Lord Iesus Christs sake, forgie vs all that is past, and remember that he came into the world, to saue sinners: wee haue sinned, O Lord, and haue need of thy mercy,

mercy : O Lord, shew thy mercy vpon vs , and graunt vs thy saluation : And seeing thy promises are effectuell to none , but them that beleeue, O LORD , increase our Faith in thee , and in all the sweete promises of thy Worde , let vs take holde of them, beleeue them and rest vpon the in life and death. And forasmuch as pardon is not giuen but to the penitent , O LORD worke in vs true repentance for all our sinnes past. Let vs sorrow more for sinning against thee, then for all the wants and miseries, crosses and losses of this world: And Lord make vs new creatures, worke in vs reformation and amendment of life , and euery day wee liue , let vs grow in grace and spirituall strenght , that as wee are dayly elder, so wee may bee better , and the nearer wee drawe to our ends , grant Lord , wee may drawe the nearer to thee , and to eternall happinesse with thee in
Christ

for the Euening. 63 -

Christ Iesus. And now beeing
reconciled to thee our God, giue vs
leauē to call for a blessing vpon vs
and our labour in our callings this
day, for without thee O Lord all
is in vaine, though wee rise early
and goe late to bed, and eate the
bread of carefullnesse: Blesse vs
therefore most blessed God, and all
the workes of our handes, Lord re-
warde what is well done, and par-
don what is amisse, giue vs also
good Lord hearts humbled vnder
thy Iudgements, thankfull for
thy mercies and contented in our
places with the portion thy pro-
vidence assignes vnto vs, and teach
vs to waite on thee, and on thy
good prouidence in all our needes
and necessities of soule and bodie.
And let nothing of this world trou-
ble our heartes, O Lord our God,
but let vs haue grace to beleue
that thou who hast giuen Iesus
Christ to saue vs. canst deny vs no-
thing: thus good LORD let vs liue
the

the life of Faith, whilst wee are heere,
that after this life ended, wee may
receiue the end of our Faith, the
saluation of our Soules, through
Iesus Christ our Lord. In whose
Name and Mediation wee recom-
mend thy Mercy, thy whole
Church, and all whom wee any way
ought to pray for, as well as if wee
had named them particularly: For
thou knowest them all O LORD
better then wee, and what they
need for soule and body, LORD
be mercifull to them and blesse them,
as our soules, make vs partakers of
their prayes, and them of ours, and
let thy protection bee ouer them and
vs, and all ours this night following;
giuing vs the rest and sleepe thou
knowest needefull for these poore
and vile bodies, and thereby ena-
bling vs to the duties and burthens,
which the day following shall bring
vppon vs. Heare vs for our selues
good Lord, and for all thine, and for
euery one of vs in this Family, from
the

forthe Eucening. 65

the highest to the lowest, (for with thee is no respect of Persons) and answere vs in these, and all other good for vs, and make vs truly thankfull for thy many good Blessings this day, and all our dayes, bestowed on vs, euen for thy meritts and blood-shedding of Iesus Christ: To whom blessed Father, with thee, and the Holy Spirit of Grace, our onely and eternall God, bee
Prayse and Glory, now
and euermore,
Amen.

THe Grace of our Lord Iesus Christ, the loue of GOD our Father, and the comfortable fellowship of GOD the Holy-Ghost, bee with all Gods Children, and vs in this Family, in our Soules and Bodies, this night, and euermore, Amen.

Graces

Grace before Meate.

O Lord, without whose blessing nothing is either holy or whole: some to soule or body, we beseech thee pardon of our sinnes, the cause of all thy curses: grant thy blessing vpon vs, and these thy creatures prouided for vs; sanctifie vs for thy seruice, & them for our comfortable and holy vles, in Iesus Christ, our Redeemer and Sauour, Amen.

Another.

Mighty Lord of Heuen and Earth, who hast created all things for Man, and Man for thy selfe: we beseech thee, as thy power and mercy hath prouided these thy creatures for vs, so grant thy gracious blessing on vs, and them, that they may be comfortable to vs, and we more receivable, to thee in Iesus Christ our Lord. Amens

Grace

Grace aſtes Meate.

Mighty god and mercifull Father, bleſſed and praſed be thy grate and holy name, for theſe and thy better bleſſings to our ſoules & bodies in Jeſus Chriſt: Lord grant wee may uſe them, and the ſtrength we receive by them, to the glory of thy name, ſervice of thy Church, and furtherance of our owne Salvation in Jeſus Chriſt our Redeemer, and Saviour. Amen.

Another.

We bleſſe thy Name O Lord, for ſaving our bodies, now and all our lives, with thy good creatures. We beſeech thee feede our Soules with that better food, that periſſeth not: But endureth to everlaſting life. Bleſſe thy whole Church, the Kings Maieſtie, theſe Realmes, the Chriſtian plantation
in

in Virginia, and all whom thou hast
bound vs to pray for, forgive our
sinnes, and the sinnes of our Pati-
ons, grant vs in this world thy Gos-
pell, and peace, and eternall glo-
ry with thee in Heauen,
by Iesus Christ.
Amen.

FINIS.
